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# The ANSGAR LUTHERAN

Volume XXXII

Blair, Nebraska, March 9, 1959

Number 10

Can you tell a UE-  
member from a  
member of the ALC  
or the ELC?

Try it and then look  
for the answer on  
page 6.

Unity Begins

With You



Second in a series — by Robert C. Gremmels

## Meet the Members

If Bill Davis is to feel that he is really united with the other members of The American Lutheran Church he ought to get acquainted with as many of them as possible before the new church is organized. At present Bill has some vague ideas about them, but he frankly admits that he hasn't made much of an attempt to understand and love them. In fact, he even has a few reservations, despite his eagerness for unity.

"You know, I'm a little dubious about some of these Norwegians," Bill confided softly. "Aren't they a bit trait-laced? I don't know any of them myself, but somebody was saying something like that the other day."

Like the majority of those who have expressed doubts about uniting with "those pietistic Norwegians" or "those

bull-headed Germans," Bill is speaking solely on the basis of hearsay. He hasn't met any Norwegians of The Evangelical Lutheran Church. In fact, it never occurred to him that he might worship with an ELC congregation when he vacationed in Minnesota last summer. Fortunately, though, Bill admits that his present opinions are unfounded, and he's willing to meet the Norwegians—as well as the Danes of the United Evangelical Lutheran Church—and to seek their friendship.

"But I wish someone would give us a brief run-down on the history of the merging Churches," Bill said. "It seems to me that the more I know about these people, the easier it will be to unite with them."

If Bill Davis could make a trans-continental tour and meet all these

people personally he would soon discover that the uniting Lutherans are already united in many respects. At first he might be surprised at the diversity of traditions and religious practices, most of them traceable to varying national backgrounds, but before long he would recognize a unity of spirit and doctrine that far transcends any differences in personality.

Despite their predominantly German, Norwegian, or Danish heritages, most of these people have now become solidly Americanized. They speak English, read the daily newspapers, attend American football games, and worry more about the price of pork than about the correctness of the altar appointments. They may resort to an old-country expression now and then,

(Continued on page 6)



## News and Notes

**Hampton, Nebr.**—Immanuel Evangelical Lutheran Church, M. Jorgensen Pastor.

During the past year the congregation has been favored by the visit of the Rev. Dr. W. Larsen, the president of the UELC and also by the visit of our missionaries, Miss Helen Jacobsen and Miss Helen Danielsen.

The congregation and the pastor were invited to attend the service of installation and the reception in honor of the new pastor of the neighboring St. Peter Luth. Church (Mo. Synod).

A building, formerly used as a barn, has been salvaged and a very serviceable garage has been constructed on the parsonage grounds.

Again this year "The Ansgar Lutheran" and "Christ in the Home" will be sent to each family affiliated with the congregation.

During the fall the members of the Mid-Nebraska Lutheran Ministerium met in the Parish Hall. The local pastor presented a paper on the subject: A New System according to Karl Marx or a New Man according to Soren Kierkegaard?

Honorable Mr. Ivan Bengtson, judge of Hamilton County, recently spoke at a family night about the civic responsibility of Christian citizens.

The congregation was co-hostess to the Danish gymnasts, who recently traveled in this section of the country.

The Ladies Aid, as a part of Christmas celebration, visited and brought gifts to each of the guests and gave a program at the Pioneer Home for the Aged at Aurora.

**Racine, Wis.**—On Sunday, Feb. 1, at 4 o'clock in the afternoon the Rev. Ervin Bondo was installed as pastor of Our Savior's Lutheran Church of Racine, Wis., by the Rev. A. S. Petersen of Waupaca who is president of the Wisconsin District of the U.E.L.C.

Following the installation the Rev. Bondo chose as his sermon title "The Glory of the Lord," using Matt. 17:1-9 as his text. The senior choir sang Beethoven's "The Heavens are Telling."

Our Savior's Ladies Aid served supper to 300 members and guests following the formal service. Rev. and Mrs. Bondo and sons Mark and Bruce

were warmly welcomed.

Guest pastors present were Dr. William Larsen of Blair, Nebr.; Rev. Axel Andersen of Webster Grove, Mo.; Rev. Ingward Olsen of Chicago, Ill.; Rev. Carl Wildrick of Hartland, Wis.; Rev. Dan Hansen of Oshkosh, Wis.; Rev. Lawrence Siersbeck of Kenosha, Wis.; Rev. A. S. Petersen of Waupaca, Wis.; and Rev. E. R. Andersen, Rev. Cornelius Hansen, Rev. Karl Wilhelmsen, and Rev. Thorvald Hansen of Racine, Wis.

### A JUBILEE HYMN

The Committee on Worship and Music planning the social festivities in 1960, after the merger has taken place in April, 1960, is asking those with literary ability to compose a special hymn. The text of this hymn should be sent to Paul Neve, Dana College, Blair, Nebr. not later than July 1st, 1959.

**Miss Ilean Rohe** will be leaving the States for Denmark on February 27 from New York for a two month stay in Denmark on her way back to Africa.

**Margaret Nissen** will be leaving Africa some time the first part of May. She is asked to attend the synodical convention and then take some much needed rest. We cannot be sending her from place to place until after she has had opportunity to build up some strength. She will then be traveling in some of the Mid-Western states, that she did not visit the last time she was home on furlough. She may also visit our West Coast.

### ELC "REAFFIRMS" PRIVACY OF CONFESSION

The right of Lutheran pastors to keep "in strictest confidence" confessions and communications made to them by individuals has been upheld by the Church Council of the 1,082,809-member Evangelical Lutheran Church (ELC).

In a resolution endorsed as the Council concluded its annual session in Minneapolis, the ELC recognized and reaffirmed "the traditional discipline and practice of the Lutheran Church that the pastor hold inviolate and disclose to no one the confessions and communications made to him as a pastor, without the specific consent of the person making the communication."

Emphasizing the need for such privacy, in order that every pastor's ministry may be "effective," the Council also upheld the responsibility of Lutheran clergymen "to counsel with persons, receive their confessions, and to give advice, comfort and guidance to those who seek it."

Text of the resolution is as follows:

"WHEREAS, it has long been recognized that a part of the ministry of pastors of the Lutheran Church is to hear confessions, to counsel with persons, and to give advice, comfort and guidance to those who seek it, and

"WHEREAS, it is imperative that in order for such ministry to be effective, all such communications made to the pastor should be kept in the strictest confidence and should be disclosed to no one without the specific consent of the person making the communication, and

"WHEREAS, it is a part of the traditional discipline and practice of the Lutheran Church that a pastor should hold inviolate all communications made to him in his capacity as a pastor,

"NOW THEREFORE BE IT RESOLVED:

"1. That the Church Council recognizes and reaffirms that a part of the ministry of a Lutheran pastor is to counsel with persons, receive their confessions, and to give advice, comfort and guidance to those who seek it.

"2. That the Church Council recognizes and reaffirms that it is a part of the traditional discipline and practice of the Lutheran Church that the pastor hold inviolate and disclose to no one the confessions and communications made to him as a pastor without the specific consent of the person making the communication."

The new Educational Building of Our Saviour's Lutheran Church, Lincoln, Nebr., will be dedicated on Sunday, March 15th, at 3:00 p.m. Dr. C. C. Madsen will be the guest speaker; open house and refreshments will follow. An "Open House" for the community will be held on Sunday, March 22nd from 3:00 to 5:00.

### WISLOFF ADVISES SEMINARIAN

Ministers must make their preaching relevant to the contemporary situation, said Dr. Carl F. Wisloff at Luther Theological Seminary in St. Paul.

The pastors should be careful about the words they employ and should not

(Continued on page 16)

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# Editorials and Comments

## METHODS OF EVANGELISM

Two great evangelism conferences have been held recently. There has been much discussion of evangelism in the Lutheran church the past months. Billy Graham is also keeping the question of evangelism before us.

We get many annual congregational reports of the method, and we note that evangelism is a live question in many congregations. How to win the unchurched for Christ? It is often a question of method.

It is well to discuss methods. However, we should not forget to study the Bible for methods and we may also learn a bit from the early Christians.

Perhaps this is a radical statement, but we believe that many of the present methods should be abandoned. They may do more harm than good in the long run. We believe that evangelism campaigns and PTR missions should be eliminated. Is there not a danger that these missions sell the gospel at too low prices?

What should be put in their place? Christian people who live Christ in their daily life! Members who live Christ in their daily vocation are the best witnesses. Blessed is the church that has many such members. Such a church does not need to resort to special drives of evangelism.

The evangelism of the members that live Christ among their neighbors does more than scratch the surface.

The special PTR missions and campaigns of the Billy Graham type simply touch the surface. They make some say they want to be Christian. But an army of living members would make a much deeper impression. You may say that these campaigns make the first contact. Suppose this is true, would it not be better if the first contact was made by living members of the congregation, in whose fellowship they later must be nurtured?

Suppose we change the emphasis? Suppose we start a new method of evangelism. Suppose we begin to emphasize that to be a Christian is not only to accept Christ but to live Christ.

We are sure that we shall have a number of letters objecting to some of our ideas in this editorial. We shall welcome these letters. But is it not a fact that after some drive, campaign or PTR mission the congregation has a letdown feeling? It even seems that it is hard to get the ordinary things going with the same strength. Committees may be organized to carry on visitation but often they are weak. We have talked to ever so many pastors who are disappointed with this committee work. But if there are many Christians in a congregation who

live Christ and who want to win their neighbors for Christ, the congregation will grow and grow and grow.

It may well be that such a method may produce a mass movement, or revival, as some would name it. It may even be that special speakers may be called in to help at such times. But to call a special speaker and decide that now people are to be won for Christ, may not always be the way the Holy Spirit works, and after all, it is important to consider the Holy Spirit. Sometimes it seems as if He is left out of the campaigns, even though prayer is made that He be present.

Just before we sent this editorial to press we received an editorial in the Lutheran Herald about the question of Evangelism. It states that some 15 years ago the ELC launched the program of mass evangelism. The mid-winter conferences were not very well attended this year. The question is therefore if this form of evangelism is the method of today.

Dr. G. Elson Ruff, editor of the ULCA's weekly magazine, **The Lutheran**, editorialized in a January issue on this decision. "We do need a few experts," he said, "to study trends in church life, propose new ideas in reaching the unchurched, keep our responsibilities urgently before us. But if we have to depend on the New York office to keep us reminded of what our Lord has already commanded, the situation is bad." A congregation needs to be deeply rooted in God, said Dr. Ruff. "If the roots are in good shape, nothing can prevent the Church from growing vigorously."

## TRAVELING UNDER ORDERS

Vincent Astor, an American who loved the sea and who served his country in many ways, died not long ago. Raymond Moley writes about him in **THE NEWSWEEK** and closes his "Measure of the Man" with this incident:

One of them, now with **NEWSWEEK** but once a submarine officer, in a service close to Captain Astor's heart, within the week has told me of what a chief petty officer once said to a young sailor whose brother was lost in a sister ship:

"All of us travel under Orders. He traveled under Orders. He isn't lost. The Man who wrote the Orders doesn't lose anyone. Not ever."

My friend added:

"The next tour of duty is going to be a better tour of duty, and you always meet your old shipmates. In one port or another, sooner or later."

We travel under Orders as we live in the world. If we obey the Orders of God it may well be said of us that the next tour of duty is going to be a better tour of duty. So it is for every Christian. We travel by the Orders of God.

We may also say that when we get the final Order it will be the best, and we shall meet our old shipmates.



## Church News from here and there

### DR. HONG GOES ABROAD FOR KIERKEGAARD RESEARCH

Dr. Howard Hong left Northfield, Minn. early in February for Denmark to start what could develop into an 18-month research program overseas.

Dr. Hong, professor of philosophy at St. Olaf College, was awarded a \$4,650 grant from the Rockefeller Foundation last April to help subsidize research on the social-political thought of 19th century Danish philosopher, Kierkegaard.

Dr. Hong completed much of the ground work for his research on Kierkegaard in Northfield during recent months while he maintained a lighter classroom load at St. Olaf. The Denmark trip will enable him to explore original writings and confer with some of the country's leading philosophers.

"This philosopher Kierkegaard," he explained, "is one of the most misunderstood of 19th century thinkers. Yet he is one of the most influential in contemporary thought."

"Today," he added, "some men hold up Kierkegaard as one of the most important for social-political philosophy. Some others judge that his thought is quite irrelevant in this area."

Dr. Hong said he was also interested in examining Kierkegaard's views on the nature of man. This, he explained, would involve comparative relationships with the thought of two other 19th century thinkers, Georg Brandes and N. F. S. Grundtvig.

### ELC EXPANDS HEADQUARTERS IN PREPARATION FOR MERGER

A two-story addition will be constructed to the headquarters of the Evangelical Lutheran Church in Minneapolis, Minn. this summer in preparation for the merger of the ELC with two other Church bodies.

The building will be the headquarters for the new American Lutheran Church which will come into existence Jan. 1, 1961, through union of the present American Lutheran Church, the United Evangelical Lutheran Church and the ELC.

T. G. Overson, executive secretary of the ELC board of trustees, said the 120 by 20-foot addition will be completed early in 1960 at a cost of \$175,000 to \$200,000.

Work will begin in April on a separate elevator project.

### LUTHERAN PASTOR DEFENDS INTERSYNODICAL 'FRATERNIZING'

The pastor of a Lutheran church under fire by officials of his synod for fraternizing with ministers of an-

other synod says the Bible does not forbid this fellowship.

The Rev. Richard Buege, pastor of St. Paul's Lutheran church, Whitehall, Wis., and his church council made this reply to officials of the western Wisconsin district of the Evangelical Lutheran Joint Synod of Wisconsin and other States.

They had objected to his associating with ministers of the Evangelical Lutheran Church, attending ELC pastors' conferences and receiving Holy Communion with them. They also criticized him for permitting women members to vote in his congregation.

In answer to a query from officials of his district, Pastor Buege said he and his congregation still consider themselves members of the Wisconsin Synod.

"The pastor and members of St. Paul's intend to uphold and abide by the Scripture-based principles and practices of the Wisconsin Synod," the letter from the pastor and his church council said.

"If, however, someone in the Wisconsin Synod makes a rule or rules which are contrary to the word of God or makes a rule concerning something where the Bible is silent, then, of course, we must always follow the Bible."

Pastor Buege said his congregation would deny women the right to vote if all other congregations in the synod followed this practice.

Dr. Oscar J. Naumann, St. Paul, president of the Wisconsin Synod, said he is leaving the controversy to officers of the district.

### CHURCH TO HAVE EUROPEAN-STYLE COFFEE HOUSE

A Washington, D. C. church announced plans to open a European-style coffee house which will specialize in good food, cultural activities, and restoration of the old-fashioned art of conversation.

The coffee house will be a project of the Church of the Saviour, a non-denominational, interracial congregation which has won national attention for some other unorthodox but successful programs.

The Rev. Gordon Newton Cosby, 41-year-old former army chaplain who is the church's pastor said, "We think the coffee house will start a whole new pattern of congregational life and serve as a useful structure for evangelism."

He said it will have a full-time cultural program and be a place where artists can exhibit and discuss their work, poets can give readings, and

theater-in-the-round can be staged.

But mostly the coffee house will serve as a center for conversational gatherings where non-religious intellectuals can ask religious questions "and get answers," Mr. Cosby said.

All will be welcome, but "we are aiming primarily at the non-religious," the pastor said. "We hope to draw them through our cultural activities. We don't care why they come as long as they do."

### SUNDAY SCHOOL MAY SPOIL CHILDREN, THEOLOGIAN SAYS

Sunday School spoils children, Chicago theologian told the Division of Christian Education of the National Council of Churches at its annual meeting in Omaha.

All children hear for some time "Mama loves me, Papa loves me, teacher loves me, God loves me," said Dr. Marcus Barth, "and this develops self-centered young egoists. Come age 12 or 14, they discover other people in the world, and all hell breaks loose."

Dr. Barth, a member of the Federated Theological Faculty of the University of Chicago, is the son of the famous Swiss theologian, Dr. Karl Barth. He referred to the way the Bible is generally presented in U. S. Sunday schools as "domesticated soup used only for moralizing purposes. Most churches, he declared, create a "pre-Heaven hedge" around the child and then "later he is disappointed."

Sunday school lessons, he added, are in "nice books with pretty pictures but rubbish." At the same time, he condemned the "chopping up" of Bible stories, in which "Egyptians never drowned and John the Baptist was not beheaded."

He called this "canned food, carefully prepared, but the vitamins are gone." Real life showing people as they are is cut away, he said. "Even eight-year-olds can know that all this world is not rosy."

A former Evangelical Reformed minister in Basle, Switz., Dr. Barth said that secular schools are just beginning to re-evaluate themselves. "Twenty years from now," he said, "the Sunday schools may do likewise. They, as well as public schools, should not follow but should be ahead of the development of the child."

### AND SO NOBODY AIDS FRANCO

Recently Generalissimo Franco noted in commenting on his 22-year rule in Spain that in all that time "nothing has been vouchsafed us excepting the aid and assistance of the Almighty." He is not impious to suggest he should have added the word "dollar" to his sentence. In the past five years alone the U. S. has supplied Franco with more than one-third billion dollars.

(Continued on page 5)



# The Washington Observer

By Gerhard Lenski

## JOHN FOSTER DULLES

The illness that has overtaken our Secretary of State invites special attention to one who, for many months, in an era of great tension, has faithfully, tirelessly served our country.

Secretary Dulles has been unyielding in his attitude toward the Communists. He has been more than a match for hard-headed, conscienceless diplomats of the Molotov, Gromyko, Mikoyan type. He has seen one agreement after another violated by these Russians. He has reached the conclusion that it is not wise to try to negotiate with the devil. Subjected to vilification from abroad and to abuse at home, he has continued to hold his ground. In the light of his record he deserves better treatment than he has received.

As a churchman, Secretary Dulles has gone out of his way to explain his policies and plans to church leaders and church people. In spite of this fact, some of the sharpest criticism heaped upon him has come from church groups. His reaction? It has been marked by restraint, by a willingness to explain still further, by an attitude of unruffled kindness. Again it should be obvious that our Secretary has been deserving of a better treatment than that accorded him.

This morning, while waiting in the dentist's office, a well dressed elderly woman addressed the writer. She was deeply moved. "Did you know Secretary Dulles was sick?" she asked. Without waiting for an answer, she added: "We must all pray for him." This woman, an entire stranger, has voiced a sentiment long overdue. In other words, let the voice of criticism be changed to the voice of prayer and let the object of our nationwide prayer be — John Foster Dulles.

## "TICK TOCK" SAYS THE CLOCK

Reference here is to America's population clock. This unique piece of furniture stands in the vestibule of the United States Department of Commerce in Washington. It has been described as a combined speedometer and pin-ball machine. Ticking away day and night, every seven-and-a-half seconds, it flashes a blue light and makes a noise like a penny dropping. This indicates a new arrival in our population. Every twenty seconds a red light flashes with a noise accompaniment indicating a death. Every one-and-a-half minutes a green light flashes, telling of the arrival of an im-

migrant to these shores. After the long time interval of twenty minutes a yellow light is seen, denoting that an American has left us to seek a homeland elsewhere. Every eleven seconds at the center of operations a white light proclaims a net increase in our population of one.

Last October clock watchers spotted a white flash indicating that our population had reached the round number of 175,000,000. Ticking away by day and by night, it is predicted that within the next fifty years our population clock will have marked up a grand total of 300,000,000 Americans.

All this needs to be regarded as something more than so much entertainment for Washington sight-seers. For one thing, it is a sign of a wonderful growth that is taking place before our very eyes. To our educators and town planners it is an enlarging problem which needs the most careful attention possible. To our church leaders and members it is a challenging call to larger vision, greater service and deeper faith than ever before.

"Tick tock" says the clock. Listen closely and make sure that you really hear what it says.

## SHALL RED CHINA BE RECOGNIZED?

Seldom in recent years has any Protestant pronouncement stirred up such a hornet's nest of discussion and disagreement in church circles as that created by the **World Order Study Conference of the National Council of Churches** last November in Cleveland, Ohio, when it recommended a friendlier approach on the part of our government to Communist China. The pronouncement itself is a thing of the past, but the argument over it goes merrily on.

Prominent churchmen, our Lutheran and brother **Dr. Nolde**, aided and abetted by stalwart Methodists like **Dr. Sockman** and **Bishop Oxnham**, have approved the sentiments of this pronouncement. **Dr. Fleming**, reporting for the **British Weekly**, gets front page coverage when he calls the action taken "strong and courageous." It is also to be remembered that the 500 delegates attending the convention and representing 27 different denominations are said to have voted for it in unanimous fashion. Thus a large section of American Protestantism may be said to have declared itself.

But equally strong dissent has been expressed. **Dr. Daniel Poling**, Editor

of **The Christian Herald**, has been very outspoken in his criticism and objection. Not less critical is the recent statement in the **Southern Presbyterian Journal**, labeling the Conference's finding "a tragic blunder." The Editor of **Christian Economics** has this to say: "Never in history have the leaders of a civilization and of a great religion been so determined upon their own destruction . . . Their good will is admirable, but their shortsightedness is one of the great catastrophes of our day."

Our Roman Catholic representatives, disapproving Communism so heartily, have found the present squabble a fine opportunity to declare Protestantism to be a divided household and the National Council of Churches a friend to Communism. Meanwhile the Communist periodical, **The Worker**, gleefully announces the bankruptcy of the Eisenhower-Dulles foreign policy. Its headlines run like this: "38 Million Protestant Tell Ike: Recognize China."

All this is very painful. Obviously Protestantism is much divided. At the same time, there are redeeming features. Our Protestant groups are concerned that Christian thought and feeling should be freely expressed. Freedom of speech is inherent in freedom of religion. Disagreement is regrettable, but it is always far better than the silence so often attained by the methods of suppression employed both by Communism and the Roman Catholic hierarchy.

Let these basic facts be remembered and good and not evil will not fail to come out of the present unhappy impasse.

## CHURCH NEWS

(From page 4)

worth of arms, a bit less than one billion dollars' worth of economic aid and 100 million dollars' worth of food-stuffs made available through American Catholic charities and the U. S. department of agriculture. During the same period the United States spent \$400 million in Spain for military bases which eventually will revert to the Franco government. We have also picked up the tab for training 1,000 Spanish technicians in America. U. S. assistance is consistently played down in Spain's controlled press. Now Franco plans an official visit to Cairo, where he will be the guest of President Nasser, a confirmed exponent of "positive neutrality." By this time we should have learned that we cannot buy either the loyalty or the gratitude of people like the Spanish dictator. But his flaunting of his ingratitude might cause us to take another look at the influences in our own country which insist that we must pour resources into Spain to prop up his medieval regime. —Christian Century



## MEET THE MEMBERS

(Continued from page 1)

but most of them have caught up with the American idiom already yet.

Fifty years ago a church union that crossed national lines would have been big news; today the lines are fading rapidly. Nevertheless, certain traditions and practices still exist in the merging bodies and should not be overlooked. Neither should they be condemned. One thing that this merger is **not** designed to do is to force uniformity of practice. Union negotiations have made it quite clear that the members of the American, Evangelical, and United Evangelical Lutheran Churches are one in doctrine, and differences beyond that are secondary.

In answer to Bill Davis's request, here is a thumbnail sketch of each of the merging Churches, outlining its size, the scope of its work, and a few of its traditions.

### American Lutheran Church

Just in case someone is still confused about names (and that's certainly not impossible) it might be well to point out the difference between the present American Lutheran Church and the Church to be established. The new Church will officially be called The (capital "T") American Lutheran Church. Whenever (in this series, at least) you see the name used with a small "t" you'll know the reference is to the Church that exists now, with headquarters in Columbus, Ohio.

The—or rather, the—American Lutheran Church is the second largest of the merging bodies—with 973,000 baptized members, 647,000 confirmed. The majority of these people are of German background and live in 35 states, the District of Columbia, and five provinces of Canada. About 60 per cent of them are farmers or small-town residents, and more of them live in Ohio than in any other state. The ALC has 2,079 congregations and 2,111 pastors.

Like both the Evangelical and the United Evangelical Lutheran Church, the ALC itself grew out of a merger.

It was formed in 1930 by a union of the Ohio, Iowa, Texas, and Buffalo Synods.

All four of these groups were organized in the nineteenth century, three of them as missionary ventures. Two of the "mission" synods, Texas (1851) and Iowa (1854), were founded by missionaries who came directly from Germany, whereas the Ohio Synod, even though first to be organized (1818), was started by American-born sons of German immigrants from the Ministerium of Pennsylvania. The Buffalo Synod (1845) had a somewhat different origin; it was formed by men who came to America to escape persecution in Germany.

Although the ALC is cautious in its associations with other groups it co-operates in several interchurch organizations and takes pride in the fact that it "gets along with everybody." It is a member of the World Council of Churches, the Lutheran World Federation, and the National Lutheran Council, and maintains friendly relations with the Lutheran Church-Missouri Synod and the United Lutheran Church in America as well as with most of the smaller Lutheran bodies. At its 1956 convention in Blue Island, Ill., the ALC went on record as extending the hand of fellowship to all Lutheran Church bodies who faithfully adhere to the Word of God and the Confessions of the Lutheran Church."

A mission-minded church, the ALC is active in three foreign mission fields (in India, New Guinea, and Ethiopia), and establishes as many as 30 new mission congregations a year in America. The Church also owns two

theological seminaries (Capital,\* Columbus, Ohio; and Wartburg, Dubuque, Iowa), three senior colleges (Capital, Columbus, Ohio; Texas Lutheran, Seguin, Texas; and Wartburg, Waverly, Iowa), and one junior college (Luther, Regina, Sask., Canada). In addition the ALC helps to support Pacific Lutheran College, Parkland, Wash., a school of The Evangelical Lutheran Church. ALC charitable institutions are located in eight states and in one province of Canada, and deaconesses are trained at the Lutheran Deaconess Motherhouse in Milwaukee.

Although the ALC has become almost completely English-speaking Church, some of its congregations still hold regular or occasional German services, and a biweekly German paper, the **Kirchenblatt** (circulation: 3,000), is still published. The majority of ALC people, however, read the weekly LUTHERAN STANDARD (circulation: 142,000). One of the oldest church papers in existence, the LUTHERAN STANDARD has been published continuously since it was established by the Joint Synod of Ohio in 1842. Its name will be carried over to the official publication of the new Church.

As for the 973,000 members of the ALC, they can probably best be described as people like Bill Davis: warm, friendly folks with simple tastes and few eccentricities. Of course, there are many exceptions, but most of the people, for example, see

\*Official name: Evangelical Lutheran Theological Seminary of Capital University.

**This is the modern, well-equipped publication house and book store the UELC in Blair, Nebr.**



The man on the left in the picture on page 7 is George Bye, a life-long ELC member. In the center is Waldo Thurston, member of the UELC. And at the right is Walter Schmidt, who has always been a member of the ALC. Did you guess right?



prefer an informal type of church fellowship, with relatively simple liturgical worship. A good sermon is generally appreciated more than an outstanding choir anthem, and the majority of pastors conduct services in a plain black preaching robe rather than full clerical garb. Some ALC churches, however, are noted for the rich beauty of their "higher" liturgical worship.

Generally speaking, ALC people look and act much like members of the ELC and the UELC; and when members of all three groups assemble in the Minneapolis Auditorium for the Constituting Convention of the new church they'll need more than 20-20 vision to tell each other apart. Bill Davis certainly won't be pegged; he has red hair and a Roman nose.

### The Evangelical Lutheran Church

Of the three bodies that will unite to form The American Lutheran Church, The Evangelical Lutheran Church is the largest, with 1,083,000 baptized members, 714,000 confirmed. The ELC has 2,625 congregations located in 28 states, Alaska, Hawaii, and five provinces of Canada; and its major strongholds are in Minnesota, Iowa, Wisconsin, and the Dakotas. Ordained pastors number 2,120, and Church headquarters are in Minneapolis.

Although a vast number of ELC members trace their ancestry to Norway, the Church no longer considers itself a Norwegian body. In 1956 it changed its name from the Norwegian Lutheran Church of America to The Evangelical Lutheran Church, recog-

nizing that thousands of its members were not Norwegian, and that most of those who were had become Americanized.

Thirteen years older than the ALC, the ELC was formed in 1917 through a merger of three Norwegian groups—the Norwegian Synod, the United Norwegian Church, and the Hauge Synod. All three of these bodies date back to Nineteenth-century immigration and represent somewhat different religious emphases. Until about 1900 the Norwegian Synod (formed in 1853) stood for strict Lutheran orthodoxy while the Hauge Synod (1876) placed greater emphasis on personal evangelism and religious awakenings. The United Church, organized in 1890 by less-extreme elements from both wings, represented an in-between position. Gradually, however, the three groups moved closer together, and in 1917 they were able to resolve their differences and unite. Today most of the distinctions between orthodoxy and pietism in the ELC are rapidly disappearing, but in a variety of ways the best elements of both traditions have been preserved.

When the ELC was formed, the three uniting groups agreed that their new Church would not have fellowship with any Churches outside the Lutheran faith and confession, and for that reason the ELC has long been reluctant to participate in interdenominational organizations. Like the ALC and the UELC, it has never joined the National Council of Churches although it has been prominent in

the work of the National Lutheran Council and the Lutheran World Federation. Only recently (in 1956) did the ELC vote to take a place alongside the ALC and the UELC in the World Council of Churches and thus clear the way for the new Church to participate in that organization.

Each year the ELC designates nearly half its budget for mission work, with the money divided equally between home and foreign missions. The Church establishes about 40 new congregations a year in North America and operates mission fields in Colombia, Japan, Madagascar, South Africa, and Sudan, West Africa. Although ELC missionaries have been forced out of China, where they had made steady progress for nearly 50 years, their work continues at Hong Kong and Formosa. At present the Church has more than 300 missionaries serving over 35,000 people.

In higher education and welfare the ELC has made notable strides. It maintains some 40 institutions of mercy, two deaconess institutions (in Chicago and Brooklyn), five senior colleges (Augustana, Sioux Falls, S.D.; Concordia, Moorhead, Minn.; Luther, Decorah, Iowa; Pacific Lutheran, Parkland, Wash.; and St. Olaf, Northfield, Minn.), a junior college (Waldorf, Forest City, Iowa), and four secondary schools (Augustana Academy, Canton, S. D.; Camrose College, Camrose, Alta., Canada; Dakota Lutheran Academy, Minot, N. D.; and Lutheran Collegiate Bible Institute, Outlook, Sask., Canada). In addition to its

### THE THREE GENERAL PRESIDENTS



ALC Pres. Henry F. Schuh



UELCL Pres. William Larsen



ELC Pres. Fredrik A. Schiotz



main seminary, Luther in St. Paul, the ELC maintains a Canadian seminary, Luther in Saskatoon, Sask.

Although the ELC no longer publishes a foreign-language paper, its English weekly, the **Lutheran Herald** (circulation: 100,000), is a vigorous journal with devoted followers. The Church's Augsburg Publishing House in Minneapolis is the largest of the three to be merged, and its name will be carried over to the publishing house of the new Church.

Personality-wise, ELC people can probably best be characterized by their "diverse similarity," their unusual ability for living and worshipping together in close harmony despite differences in the ways they choose to express their Christian faith. Since the majority of the ELC's members are clustered in the Upper Midwest they naturally tend to have midwestern traits and interests, and thus they aren't really much different from Bill Davis. In fact, before Bill does much more worrying about whether or not he can get along with "these Norwegians" he probably ought to figure out some way of detecting them.

#### United Evangelical Lutheran Church

Compared in size with the ALC and the ELC, the UELC might off-handedly be called the Merger Midget. It has only 65,000 baptized members, 40,000 confirmed, with a total of 183 congregations and 218 pastors. But after examining the UELC's history and its broad program of Christian service few would call this Church anything with a diminutive flavor. Despite its limited membership, the UELC stretches into six Canadian provinces as well as 20 states of the

USA, and it has missionaries stationed in four distant lands.

Of the three merging Churches the UELC is actually the oldest by more than 20 years although its beginnings in America came somewhat later than those of the other two bodies. The UELC was formed in 1896 through a merger of two Danish Lutheran groups known as the Blair Church and the North Church, both of which grew out of Danish missionary endeavors of the late nineteenth century. Blair Church was organized in 1884 at Blair, Nebr., now the location of the UELC's headquarters as well as the home of its publishing house and its senior college, Dana. North Church was formed in 1894 by a splinter group from the Danish Evangelical Lutheran Church, which was organized in the 1870s and is now called the American Evangelical Lutheran Church.

At the time of its formation in 1896 the UELC chose the name United Danish Evangelical Lutheran Church but, like the ELC, dropped its national distinction in 1946. It now considers itself an American Church even though the majority of its members have their roots in Denmark.

Like the ALC and the ELC, the United Evangelical Lutheran Church plays an active role in the work of the National Lutheran Council and the Lutheran World Federation. It is also a member of the World Council of Churches. Although the UELC has no foreign mission fields of its own it sends missionaries to India, Japan, Colombia, and the Sudan and supports the work of other Lutheran Churches in these areas. At home the UELC operates several charitable institutions. The most notable is at Oaks, Oklahoma, where the Church has

ministered to the Cherokee Indians for more than 50 years.

For many years Blair, Nebr., was the site of the UELC's Trinity Seminary, but in 1956 it was moved to the campus of the ALC's Wartburg Seminary in Dubuque, Iowa. While the two schools have remained separate institutions—each with its own administration—classes and faculty have been integrated and a warm relationship established.

From its publishing house in Blair the UELC circulates two official periodicals—the English-language **Ansgar Lutheran** (circulation: 12,000) and the Danish **Luthersk Ugeblad** (circulation: 1,000). The **Ansgar Lutheran** is published weekly, the Danish paper bi-weekly.

If the members of the ALC and the ELC can be characterized as typical midwesterners, then it is probably safe to generalize once more and say the same for the members of the UELC. They, too, have an abundance of home traits and friendly qualities as well as some rich traditions that lend warmth and color to their church life. Since their synod is small, they perhaps tend to be a bit modest about their contribution to the new Church, but then so does Bill Davis. In fact, the more he learns about the people he's be merging with, the more modest he becomes. It's always humbling to realize that other people are equal with similar views and tastes.

But Bill feels confident that he can get along with both the Norwegians and the Danes, and he's determined to do all he can to make them like him. The only thing he can't quite envision is a "merged dinner" of lutefisk, sauerkraut, and Danish pastry.

Next: "Trace the Structural Patterns."

## Why Do I Live?

By Boas Weismann

Why do I live? Have you ever asked yourself that question? Many people live for purely selfish reasons. Others live aimlessly. Still others search for a satisfying reason for their existence but never find it. Why do I live? This searching question has occupied the minds of men of all ages. The fact is, however, that the only correct answer to this question is found in God's revealed Word, the Bible. And that answer is the key that unlocks the door to a proper understanding of Christian Stewardship. "In the beginning God created heaven and earth." He also created man, endowed man with a rational mind, and gave him authority and power to have "dominion over the fish of the sea and over the fowl of the air and over every living thing that moveth upon the earth."

The great tragedy is that this original and beautiful relationship between man and his God did not continue. Man sinned and thereby forfeited his image of God. As a result of this fall into sin the original purpose for which God

Mr. Weismann is in charge of the Dana Development program. The article here is an excerpt from a recent address in the chapel at Dana College.

created man was lost. And ever since this fall into sin man's life centers in himself instead of in God. Instead of loving God he now loves himself. Instead of living for God he now lives for himself. It may seem at times as though man could live happily and prosperously without God, by living a selfish, self-centered life. But this apparent prosperity is but for a fleeting moment only. While it sometimes seems on the surface that man is happy and prosperous when he lives unto himself, the truth is that beneath it all his "heart is still fretting and striving, no true, lasting happiness ever deriving." The fact is that man, by his folly in falling into sin, has disrupted God's purpose in his life and until that purpose has been restored, man can never truly be happy. Why do I live? That question can never be answered correctly until YOU understand that GOD PERMITS YOU TO LIVE in order that his purpose may yet be accomplished in your life.

(Continued on page 15)





### TALENT TIP TO TEACHERS

She is a public school teacher, serving in a school in a state far from her home.

She attended a Lutheran Church in the neighborhood and was moved to come to the church office one day to make inquiry about full-time work in the church. She explained that her working day ended early in the afternoon, and she felt a need to do something more and for the church. Her interest was in visitation. After a conference with the pastor she was assigned visitation work in the homes of Sunday School enrollees.

She was assigned about three or four cards bearing the names and addresses of persons having indicated some interest in the church. Each afternoon she, by devoting a couple of hours to this work, was able to go to the homes of these persons and speak a good word for the church and bring a word of welcome that was a source of encouragement to strangers in the community.

It wasn't much. It didn't take much time. It required little talent. What was needed was primarily a desire to serve.

Who can measure or envision the possible fruit from such an effort? The fruit from one public school teacher's impulse to do something for her Lord? One school teacher's obedience to the Holy Spirit's impulse? From this may be the beginning of some family's relationship with the church which may lead to increased joy and usefulness by the children. It may salvage a home on the "rocks." From this there may come a pastor or a missionary or a parish worker or a positive Christian business man who bears witness to His Lord in the commercial world.

How much good for others and how much glory to Our Lord may result from one teacher obeying the impulse to serve remains unknown except to God. The possibilities are always fabulous. The promises are rich to those who remain sensitive to God's direction.

The wrestler who underestimates his potential is selling himself short and limiting His church's program.

## The "Right" to be Pleased

Editor, The Ansgar Lutheran

Sir:

The other day a man of the cloth said to me: "One of the most perplexing problems that I face in the ministry is the increasing number of people who think that they have a **right** to be pleased."

In the discussion which followed I found that this man was putting into words something which I have long felt and which I believe to be of the utmost seriousness for our day, namely, that a very large portion (perhaps a majority) of our population considers the important question for their lives to be: "Does it please me?"

This is perhaps why in some communities people change churches as they would change hats. This is why a person who is not pleased by the words of a particular preacher immediately concludes that there must be something wrong with the preacher. After all, he does not please. This is the reason that when a church has a pastor with a "pleasing" personality it immediately becomes a popular church. Moreover, people are more and more prone to decide issues in their churches on the premise of whether or not it is pleasing to themselves. Many give or withhold their support to church programs entirely on the premise of whether they like or dislike all or part of the program. The number of church members who simply ask themselves the question: "Is this right or wrong? Is this pleasing to God?" seems rather small today.

Even the old democratic rule seems to suffer here. A vote is taken in the congregation. A good hefty majority decides on a policy or program for the congregation. Those who voted against it feel that because they were not "pleased" with the decision they have a perfect right to withhold their support, financially and otherwise, from the church. They feel that here it is their **right**, instead of their liberty to sit back and let others pay.

I mention these examples from congregational life only because they are no doubt close to the experiences of readers of The Ansgar Lutheran. But I could cite examples from non-religious areas of life—dozens of them. Let's take one example. Current advertizing. It is directed entirely at what people like or dislike. It is not challenging. It is not educational. It does not appeal to the intelligence. It is not directed at people's needs but at their desires. How far would a corporation go today with the slogan: "What you really need is a car which has little beauty but much economy and great durability."

But let us not blame advertizers. They are trying to sell and they realize full well that the American public is conscious of primarily one thing: "It wants to be pleased." It does not want to be challenged. The public does not want more hard work and less pleasure in order that freedom may survive. It desires the flesh pots, and the advertizers are not about to give them anything else.

John the Baptist did not aim to please, but to save. The Apostle Paul did not advertize his Christ. Paul told people that to know Him was to know the truth, notwithstanding the considerably more pleasant characteristics of other gods and other religions. Paul did not aim to please, but to save. Christ Himself did not promise people pleasantness, but a cross. Yes, the heavenly mansions were advertized, but they were not sold with the promise of pleasantness on earth if people would only get an early lease on them now.

And getting back to the parish level—. Pastors are more and more having the experience of being personally attacked by people whom they do not please. A parishioner says he has a problem. The pastor goes to see him. The evening is spent by the pastor listening to a long list of things the parishioner does or does not **like**. The parishioner feels he has the right to be pleased with everything in the church and that if he is not pleased there must be something wrong with the church and its pastor. He does not ask himself or his pastor how he can get right with God. He is not too concerned about the rightness or wrongness of things in the church. He simply wants things to be the way he likes them to be. He wants to be pleased. He sort of feels that this is the American way. He has forgotten that the Christian way is not a road of constant pleasantness, but of the setting aside of self and personal likes so that the Kingdom of God may come.

Yours,

Scrip Sundry.

P.S. O.K., so my letter was negative this time. But it certainly points up a positive antithesis.



# THE LUTHER LEAGUE

John W. Nielsen, Editor

## Victory in Death

That I may know the power that overcomes death: "For me to live is Christ, and to die is gain." (Phil. 1:21); "He who loses his life for my sake will find it." (Matt. 10:39).

During World War II, on July 5, 1944, the German Nazis brought four Christian boys to a police court in Oslo, Norway. By four-thirty that afternoon the trial was over and the boys were condemned to die. They were placed in a cell until the time of execution. Towards evening, a large crowd of people gathered outside of the cell window. Many of those who stood outside watching could hardly control their feelings. It was especially hard when one of the boys called out to them, "Greet our fellow Christian students. Tell them that we have found the 'peace that passeth all understanding.' We are safe in Christ."

Another one of the boys said, "Greet the friends at home, and tell them that we are going to heaven, and to meet us up there." How wonderful that Christ can make even death attractive! To live for Christ is wonderful, and to be sure of heaven is still more wonderful. Have you accepted Christ as your Saviour? Are you sure of heaven?

From Youth Sunday Meditation  
Darwin Lee, Kenmare, N. D.

## Milltown Moans Because Cushing Got The Credit

As yet the youth editor has not received a protest from the Milltown Luther League, but Milltown leaguers have a right to moan at the blubber that appeared in a recent issue of these pages. In the unfortunate reference, it was stated that Myrvin Christoffersen was a Cushing leaguer. In reality, the chairman of the 1959 Luther League Convention Planning Committee is from Milltown, Wisconsin. You will be hearing from him often during the coming months.

## Youth Director Receives Honorary Membership

While Synodical Youth Director George Robertson was in California in connection with the Men for the Ministry Conferences, he visited a number of our Luther Leagues. At the meeting at St. Andrew Church in Whittier he was presented with a certificate making him an honorary member of the two leagues of St. Andrew. At this same meeting new officers were installed and the four membership groups within the league were reorganized. Retiring and new officers gave brief testimonies on "What Christ Means to Me."

## Convention Catch-Phrase

Remember we are looking for catch phrases to promote our Synodical Luther League convention at Dana College, Blair, Nebraska, August 27-30. Pastor Robertson has suggested "On to Blair From Everywhere." What have you to offer? Send your slogan to Pastor John W. Nielsen, 400 East Sumner St. Northfield, Minnesota, by April 1st.

## Girls, What About You?

At the February meeting of the Luther League Executive Committee at Dana College, Mrs. Othelia Hauge, Dean of Women and head of the Parish Worker Division of the college, confronted the leaders of your Luther League with the need for more young women as parish workers. Various possibilities of acquainting the girls of our Luther Leagues with the requirements and possibilities of this area of Christian service were discussed. Girls, you can expect more promotion of this vocation. Perhaps there will be meetings for you similar to those that the fellows have been experiencing in the Men for the Ministry Conferences. There is both the need and place for consecrated women workers in the church.



## YOUTH OFFICE BULLETIN BOARD

### 1959 CARAVAN TEAM

APPLY NOW FOR THE SERVICES OF THE 1959 CARAVAN TEAM IF YOU NEED HELP IN AREA CANVASSING, VISITATION EVANGELISM, LUTHER LEAGUE PLANNING, OR BIBLE CAMP COUNSELING.

FIVE OF THE 13 WEEKS ARE ALREADY TAKEN, SO WRITE TO THE YOUTH OFFICE AT ONCE STATING YOUR FIRST AND SECOND CHOICES OF DATES. COMPLETE DETAILS AND WORKING AGREEMENTS WILL BE SENT UPON REQUEST.

### CONFIRMATION PACKETS

PACKETS CONTAINING LITERATURE FOR CONFIRMANDS AND THEIR PARENTS ARE AVAILABLE AT THE YOUTH OFFICE AT 20 CENTS PER PACKET. TO INSURE PROMPT DELIVERY, ORDER EARLY.

## Lutheran Church Befriends Negro Page Candidate

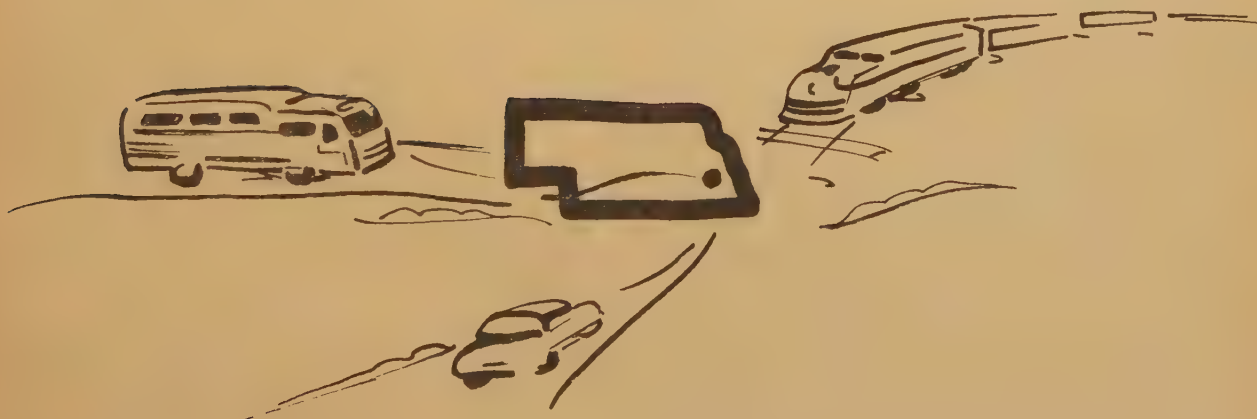
James A. Johnson, the 14-year-old boy who almost became the first Negro page boy in Congress, found friends in a Lutheran Church in the nation's capital. James was an acolyte in Salem Lutheran Church, Chicago, where his family had been the third Negro family received into membership. Now he is serving as an acolyte in Augustana Lutheran Church, Washington, which is also interracial.

During the difficult period when his eligibility for appointment as a page boy was being contested, Avis Norling, parish worker at Augustana Church and a former Minnesota school teacher, tutored him daily so that he would not get behind in his studies.

James' failure to receive the appointment which had been promised him seems to have been based not on racial prejudice but on an unfortunate misunderstanding between the House Patronage Committee and Congressman Barratt O'Hara of Illinois, who sponsored him. The Committee claims there was a confusion in identity between O'Hara's protege and that of Congressman O'Brien, who was given the job.

Congressman Francis E. Walter, a Lutheran, is chairman of the Patronage Committee. Congressman O'Hara attended a Lutheran Sunday School in his youth. He married the daughter of a Presbyterian minister, the well known hymn writer Elisha Hoffman, who wrote "Leaning on the Everlasting Arms."

**"ON TO BLAIR FROM EVERYWHERE"**



**Synodical Luther League Convention . . . August 27-30**



## BY THE FIRESIDE

## UNDERSTANDING

Who is so low that I am not his brother?  
 Who is so high that I've no path to him?  
 Who is so poor that I may not feel his hunger?  
 Who is so rich that I may not pity him?

Who is so hurt that I may not know his heartache?  
 Who sings for joy my heart may never share?  
 Who in God's Heaven has passed beyond my vision?  
 Who to Hell's depths where I may never fare?

May none, then, call on me for understanding,  
 May none, then, turn to me for help in pain,  
 And drain alone his bitter up of sorrow,  
 Or find he knocks upon my heart in vain.

—Author Unknown

## THE STRANGLING VINE

In South America there is a strange vine caled the matador. Beginning at the foot of a tree, it slowly makes its way to the top. As it grows, it kills the tree, and when at last the top is reached, it sends forth a flower to crown itself!

Matador means killer. There could be no better description of jealousy than that, for it is indeed a killer—a slow, ruthless murderer of that which is finest and best in life.

The spirit of jealousy is like the matador: It appears so harmless when it is small but if it is allowed to grow, its tendrils of malice and hatred soon clasp themselves around the heart and eventually kill the soul.

TEN COMMANDMENTS FOR  
TEENAGERS

1. Thou shalt have good, clean Christian fun—lots of it.
2. Thou shalt have many friends.
3. Thou shalt think of thy body at fifteen how it shall be at fifty. Treat it accordingly.
4. Thou shalt attend church regularly; it shall be as oil on thy troublesome youthful waters.
5. Thou shalt not call thy parents "squares," for thou art only removed a few years from parenthood thyself.
6. Thou shalt keep thy face toward school, for it will make thee wiser than thy unschooled fellows.
7. Thou shalt lift up thy voice against all evil; it will make a real man of thee.
8. Thou shalt keep from becoming a slouch or a fashion plate; the Lord disliketh both.

9. Thou shalt mix Christian principles more with thy daily life.

10. Thou shalt not bow thy knee to "Elvis" (Presley) or "Frankie" (Sinatra) or "Tab" (Hunter); God alone is worthy of thy worship.

—Tate V. Zytoskee, in War Cry  
 (New York)

## LITANY

By R. D. Broune

When we worry as we do,  
 When we hurry to get through,  
 When we fret and do not pray,  
 An forget the better way—  
 Bind us then with Love's strong  
 cord—

Pardon Thou and save us Lord!

When our hands refuse Thy will,  
 Thy commands will not fulfill;  
 When our feet would turn aside,  
 When we meet temptation's tide—  
 By Thy Spirit and Thy Word  
 Pardon Thou and save us Lord!

When our thought is far from Thee,  
 Or, distraught, from joy we flee,  
 When our hearts seem empty quite,  
 Faith departs and inward sight—  
 Let forgiveness be outpoured—  
 Pardon Thou and save us Lord!

When we doubt and cannot find  
 Ease without—nor peace of mind;  
 When the light of Hope burns dim,  
 In our night can sing no hymn—  
 Tender mercy then afford—  
 Pardon Thou and save us Lord!

When our love to Christ is low,  
 Lord above—Thou who dost know  
 All our need and all our loss—

Him we plead who bore the Cross—  
 By Thy grace in Christ restored—  
 Pardon Thou and save us Lord!

—Gospel Herald

## THE LITTLE PAINTER

Helen Bruce Moss

Cold and gray the morning is,  
 With hazy, silver sky;  
 How cold and sad the lonely wind  
 As it goes sighing by!  
 One cannot see the soft white snow,  
 For, lo, a painter's been  
 To my dull and frosty window,  
 And splashed it thick and thin  
 (By white and crystal paint)  
 With castles, hills and dales,  
 With trees and misty woodlands,  
 Great walls and mighty trails.  
 'Tis "Jack Frost," the little painter,  
 Who through the town has passed,  
 And pictured every window.  
 Was mine his first, or last?

—Zion's Herald

## PREPARE NOW

Over one hundred bombs fell around the home of a godly old minister in Bucks, England. He and his wife said they just stood quietly together in their home holding hands. Someone remarked, "I suppose you were praying hard."

He replied, "Oh, no, I thatched my barn in the summer time."

It is well to be prayed up before trouble comes!

## THE RIVALS

Two Irishmen, Murphy and Kelly, were bitter rivals. An angel was sent to pacify Murphy. "You are very bitter and cold and cruel toward Kelly, to cure you, the Good Lord has promised to give you one of anything in the world, if you will only let Kelly have two of them."

"If I am head of one labour union," Murphy said, "does that mean Kelly will be head of two?"

"Yes," said the angel.

"If I win the Irish Sweepstake once Kelly wins twice?"

The angel said, "That's right."

"And if I have a brass band following me, Kelly has two?"

"Yes."

Murphy said, "Angel, I'll take a glass eye."



## 1960 Presidential Candidacy Featured at POAU Meeting

Speakers at the 11th annual national meeting of Protestants and Other Americans United for Separation of Church and State, in St. Louis, Mo., stressed that presidential candidates in 1960 should be asked to define their stand on Church-State relations.

Dr. Harold E. Fey of Chicago, editor of the Christian Century, undenominational weekly, said that Roman Catholic candidates for public office "ought to be asked their attitude toward public school and proposals for tax support of parochial schools."

Dr. Glenn L. Archer, POAU executive director, said elimination of church-related questions from discussion in the presidential campaign "would not be very good sense."

"It is not bigotry to raise such questions," he said, "it is bigotry to deny the right to raise them."

Both speakers said that Catholic candidates should be queried on whether "you accept as authoritative Canon Law 1374 of your Church which orders Catholic parents to boycott public schools except in instances where their bishop is willing to make an exception."

Dr. Fey declared that the United States is no longer a Protestant country, "but it is not yet a Roman Catholic country."

"This is and must remain a secular state," he said. "We must keep it that way. The First Amendment bars, not God, but men like bishops from public life."

Dr. Archer said that other questions Catholic aspirants to the White House should be asked include their position on the use of public funds for sectarian institutions, U. S.-Vatican relations, and the principle of Church-State separation.

"The United States must not be a Protestant nation, or a Jewish nation, or a Roman Catholic nation, but always a great, free democratic nation in which all creeds are equal before the law," the POAU official said.

Dr. Oswald C. J. Hoffmann, public relations director for the Lutheran Church-Missouri Synod, told the meeting that the Protestant attitudes toward Church-State separation "must be influenced by a clear theology if they are to carry real authority."

"If government is God's left hand and the Church God's right hand, we may be sure that the right hand will know what the left hand is doing," he said. "This does not mean that the right hand governs the actions of the left hand. Here, I am sorry to say, we part company with our Roman Catholic friends."



## THE WEEK AT DANA

your midcontinent college

### MRS. N. C. CARLSEN HONORED

A special chapel service was held on the Dana campus February 23 in honor of Mrs. N. C. Carlsen.

Mrs. Carlsen, who celebrated her 76th birthday February 22, was honored for the years of service she and her late husband, the Rev. Dr. N. C. Carlsen, and their children have given to Dana College and Trinity Seminary.

The N. C. Carlsen family attended Dana and Trinity a total of 47 years. Eight of the ten children found their husbands or wives on the Dana campus.

Dr. C. C. Madsen, Dana President, presented Mrs. Carlsen with a bouquet of flowers and a memorial book containing letters of greeting from her ten children, the college, and from Dr. Wm. Larsen, UELC President.

In his letter of greeting and gratitude, Dr. Madsen said: "We pay to you our tribute of thanksgiving for the leadership you and Dr. Carlsen gave to our church and to Dana College and Trinity Seminary during the quarter century he served as president of our United Evangelical Lutheran Church. Certainly among the finest fruits of that devotion are the ten homes of your sons and daughters who now serve their church and community as pastors, physicians, educators, business men and Christian parents across the land."





	Fiscal Yr.	Calendar Yr.	1958	Luth. Work
				Action
Budget	Total	Synodical		
Forward Phase		\$488949.00		
Previously acknowledged		92500.00		\$53101.00
	\$304925.99	\$302644.73		\$ 2281.26
Montreal, Quebec, Canada, St. Ansgar Danish Luth. Church for Synodical Budget	500.00	500.00		
Eagle Grove, Ia., Matine Petersen and Marice Danielsen in memory of Andrew Block. Coulter, for Sudan Mission	4.00	4.00		
Avoca, Ia., English Luth. Church for Foreign Missions in memory of Mrs. August Hoeger, mother of Mrs. Randolph Dahl	5.00	5.00		
Fremont, Nebr., Bluffs Trinity Luth. S. S. for Japan Mission	79.61	79.61		
Ord, Nebr., Bethany Luth. Ladies Aid for Synodical Quota	50.00	50.00		
Flaxton, North Dakota, United Luth. Church, given by friends in memory of Sylvan Anderson for Foreign Missions	10.00	10.00		
Hutchinson, Minn., Faith Luth. Church in memory of Rickey Danielsen, son of Mr. and Mrs. Merlyn Danielsen, for Foreign Missions	5.00	5.00		
Denver, Colo., Christ the King Ev. Luth. Church for Synodical Quota	258.30	258.30		
Chicago, Ill., Atonement Luth. Church, Priscilla Circle for Oaks Children's Home	50.00	50.00		
Mr. and Mrs. Aage Johnson in memory of Rev. Paul Rasmussen for School Fund	5.00	5.00		
Atlantic, Ia., St. Paul's Luth. Church for Synodical Quota	262.00	262.00		
Des Moines, Ia., Highland Park Luth. Church, Women of the Church, for Synodical Quota	58.00	58.00		
Estherville, Iowa, Mr. and Mrs. James Jensen for LWA	5.00			5.00
Harlan, Ia., Immanuel Luth. S. S. for School Fund	11.00	11.00		
West Branch, Ia., Mrs. Anne Olsen in memory of husband N. P. Olsen, for Foreign Missions	50.00	50.00		
In memory of N. P. Olsen from sons, Ted and Richard Olsen, for Foreign Missions	25.00	25.00		
Kansas City, Kan., Westwood Luth. Church for Synodical Quota	500.00	500.00		
Northfield, Minn., St. Peter's Luth. Church in memory of Minnie Nelson for Children's Homes	65.00	60.00		5.00
\$50, Oaks Indian Mission \$5, LWA \$5, Foreign Mission \$5				
Blair, Nebr., Synodical Luther League for Japan Mission as follows: Pastor Lloyd Neve \$900, Japan Bible Camp \$900, Japanese Seminary Students \$125	1925.00	1925.00		
Fremont, Nebr., First Luth. Church for Synodical Budget	2000.00	2000.00		
For Old People's Homes at Blair, Nebr., Minden, Nebr., and Brush, Colo., \$91.35 each*				
Omaha, Nebr., Pella Ev. Luth. Church for Synodical Quota	650.00	650.00		
Plainview, Nebr., Mrs. Will Jensen in memory of Mrs. Anna Hansen, Plainview, for Japan Mission	10.00	10.00		
Winnetoon, Nebr., Bethesda Welcome Circle for South America Mission	5.25	5.25		
Easton, Calif., Mrs. M. Rasmussen in memory of Mrs. Anna Lawson for Home Mission	5.00	5.00		
Rev. and Mrs. Magnussen for Dana Development \$5.00*				
Mrs. Clara Johansen for Home Missions	1.00	1.00		
Mr. and Mrs. Robert Petersen in memory of Chris Christensen for Home Missions	10.00	10.00		
Westbrook, Me., Trinity Luth. Church for Synodical Quota	500.00	500.00		
Lincoln, Nebr., Synodical Treasurer, Women's Missionary Society				
<b>Illinois District</b>				
St. Paul's Ladies Aid, Greenville, for Pension Fund	10.00	10.00		
<b>Nebraska District</b>				
Daughters of Bethany, Ruskin, for Foreign Missions	100.00	100.00		
Churchwomen, 1st Luth., Fremont, for Foreign Missions	51.52	51.52		
Churchwomen, 1st Luth., Fremont, for Foreign Missions	100.00	100.00		
Churchwomen, Pella, Omaha, Foreign Missions	86.40	86.40		
Dorcas Ladies Aid, Kansas City, Japan Mission (M. Paulsen)	25.00	25.00		
Emmaus Lutheranettes, Kennard, Japan Mission (M. Paulsen)	100.00	100.00		
Daughters of Bethany, Ruskin, Japan Mission (M. Paulsen)	25.00	25.00		
St. John's Ladies Aid, Cushing, Japan Mission (M. Paulsen)	20.00	20.00		
Fredericksburg WMS, Minden, Japan Mission (M. Paulsen)	25.00	25.00		
1st Bethany WMS, Denver, Japan Mission (M. Paulsen)	25.00	25.00		
Luth. Guild, Blair, Japan Mission (M. Paulsen)	100.00	100.00		
Pella Churchwomen, Omaha, Japan Mission (M. Paulsen)	100.00	100.00		
Grace Luth. Ladies Aid, Washington, Japan Mission (M. Paulsen)	5.45	5.45		
<b>West Canada District</b>				
WMS, Dickson, Alberta, Sudan Mission (Faruku)	50.57	50.57		
<b>Wisconsin District</b>				
Wisconsin District WMS, Sudan Mission (H. M. Jacobsen)	100.00	100.00		
WMS, Trinity, Waupaca, Japan Mission (M. Paulsen)	25.00	25.00		
Emmaus WMS, Racine, in memory of Mrs. N. P. Petersen for Santal Mission	10.00	10.00		
<b>Iowa District</b>				
Dorcas Ladies Aid, Humboldt, in memory of Mrs. John Klit for Foreign Missions	2.00	2.00		
Flaxton, N. Dak., Pastor and Mrs. Virgil Anderson in memory of Sylvan Anderson for Church Extension Fund	2.00	2.00		
Eugene, Ore., Emmaus Luth. Church for General Fund	300.00	300.00		
Eugene, Ore., Mr. and Mrs. Jens Kengsgaard for Japan Mission \$10, Sudan Mission \$15, South America Mission \$10, Santal Mission \$10, Home Mission \$15	60.00	60.00		
Denmark, Wis., Our Savior's Luth. Church for Synodical Quota	1000.00	1000.00		
Collector for Colombia Mission when Helen Danielson spoke	45.34	45.34		
Milwaukee, Wis., Kingo Ev. Luth. Church for Synodical Quota	300.00	300.00		
Oshkosh, Wis., Our Savior's Ev. Luth. Church for Forward Phase	311.00	311.00		
Mrs. Lillian Andersen in memory of Lillah Johnson for Forward Phase	2.00	2.00		
Pewaukee, Wis., Galilee Luth. Church for Synodical Quota	300.00	300.00		
Poy Sippi, Wis., First Luth. Church, Family Mission Workers for Mark Thomsen's salary for March April, and May, 1959, Sudan Mission	300.00	300.00		
<b>West Canada District Treasurer, Standard, Alta., Canada:</b>				
St. Paul's Luth. Church, Olds, for Synodical Quota	200.00	200.00		
Our Savior's Luth. S. S., Hussar, for Sudan Mission	8.69	8.69		
Junior Mission, Hussar, for Sudan Mission	5.00	5.00		
<b>TOTALS</b>	<b>\$315770.12</b>	<b>**\$313478.86</b>		<b>\$ 2291.26</b>

\* Not included in Synodical Quota. \*\* Of this total \$4,892.61 is for Forward Phase.

Received with Thanks.

Blair, Nebraska, February 28, 1959.

P. V. Hansen, Treasurer

A Previous report of a contribution from Mr. and Mrs. Cleve Hansen, Kenmare, N. D., of \$2.00 for Children's Homes has been changed to read from Mr. and Mrs. J. O. Hagen, Norma, N. D.

A gift from Mrs. Anders Hansen, Elk Horn, Ia., in memory of Miss Lillah Johnson shown as \$400.00 should have been \$5.00 for Dana College. The \$400.00 is the total of the contributions made to various missions by Mr. Tom Jensen, Brush, Colorado.



## WHY DO I LIVE?

(Continued from page 8)

The fact of man's fall into sin and his frustrating God's purpose in his life would be a tragic tale if that were all that could be told. When man fell into sin, God immediately promised to send him a Savior. God loved man whom he had created and HE WOULD NOT see His purpose in having created man destroyed. Man was yet to live to the glory of His Maker. His lost image was to be restored. Eternal life was yet to be stored. Thus Christ came to restore God's purpose in man's life. It is only in Christ and through Christ that this purpose can be accomplished. Christian Stewardship requires that you recognize God's purpose in your life ready here and now. It requires that you live in Christ and that Christ

live in you. **THIS IS THE STEWARD-SHIP OF LIFE.** This is the answer, God's answer to the question: Why do I live? I live to fulfill God's purpose for me. All that I am and have and receive, and that I hope to be in eternity, I owe to Him. As a Christian I look upon my life as a sacred trust. I am only a steward, a custodian and keeper of it.

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## NEWS AND NOTES

(Continued from page 2)

use an old-fashioned vocabulary. They should try to understand the real needs of their listeners, he added. But what is most important, he said, is to give the real message of the Bible.

"There is a tendency in churches to be so much concerned about the thoughts of people today that we forget that modern man doesn't know the first thing about the things which be of God," he said. "He must be told."

Dr. Wisloff is president of the Independent Lutheran seminary (Menighetsfakultetet) of Oslo, Norway.

In an interview, he explained that the seminary was established by Christian believers 50 years ago because of "theological modernism" in the theological faculty of the State University of Oslo. He said the theology of the state faculty has greatly changed and now leans to "neo-orthodoxy."

Dr. Wisloff said that attendance in churches of Norway varies a great deal by regions and is "not as good as it should be." The prayer houses (chapels) of the inner mission established by laymen are well attended, he reported.

All foreign mission efforts from Norway are carried out by independent Christian societies, he reported. Evangelism, too, is primarily a laymen's effort, he said.

He said that "preaching-teaching-reaching" missions which The Evangelical Lutheran Church had introduced to Norway had been "a real inspiration" and that Norwegians had learned a lot from them.

### WHAT'S A PRESBYTERIAN?

Typical public impression of a Presbyterian in this country is that he is of Scotch or North Irish descent, anti-artistic and anti-cultural, and excels in making money.

Another public image is that socially a Presbyterian is on a higher prestige level than members of some other Protestant denominations.

These were some of the conclusions drawn from a study made by Dr. Murray S. Stedman, Jr., of Tenafly, N. J., director of information for the United Presbyterian Church in the U. S. A. He is former head of the political science department at Swarthmore (Pa.) College.

Dr. Stedman reported on his study at a meeting of the denomination's National Commission on Evangelism. The commission's gathering was the first since the denomination was form-

ed last year by a merger of the Presbyterian Church in the U. S. A. and the United Presbyterian Church of North America.

Dr. Stedman studied the public impressions of a Presbyterian in TV, films, newspapers, magazines, and in other writings, by both Presbyterians and non-Presbyterians.

Among his other findings were:

That the Presbyterian Church ranks high as a public service institution.

That Protestant theology among the major denominations is fairly standard, with the exception of Episcopalians and Lutherans.

That the public makes little distinction among Presbyterians, Congregationalists, Methodists, and perhaps Baptists, but distinguishes members of these groups from Episcopalians and Lutherans.

And that pre-eminence in producing devotional literature is generally accorded Episcopalians, Quakers, and Methodists.

Dr. Stedman said that on TV the public image of Christianity is symbolized in Roman Catholicism.

"It is probable that the same considerations which induce film writers to emphasize Roman Catholicism in motion pictures, apply to television script writers," he said.

### HUNGARIAN COMMUNIST WOE: EVEN SCIENTISTS ATTENDING CHURCH

Vienna (RNS)—A leading Communist publication in Budapest complained that even men of science are still going to church in Hungary because anti-religious propagandists have fallen down on the job.

An article in Tarsadalmi Szemle, bi-monthly "scientific" organ of the Hungarian Socialist Workers (Communist) Party, demanded a "considerable increase" of atheistic propaganda to combat "the still strong influence of religion" on the minds of the people.

The magazine criticized party leaders for failing to intensify their anti-religious propaganda since the 1956 revolution. It said the publication of a total of 50 books and 150 articles on anti-religious themes was a comparatively poor showing.

"No atheistic book has been published at all since 1956," the magazine complained.

It said the failure to provide an adequate supply of atheistic material is

the only possible explanation for "the scandalous fact that even outstanding scientists and other figures of public life can still be seen regularly attending church services."

### DATE SET FOR PUBLICATION OF LUTHERAN ENCYCLOPEDIA

Still under preparation, the Lutheran World Encyclopedia was tentatively scheduled here to be off the press in time for the next general assembly of the Lutheran World Federation in Helsinki, Finland, in 1963.

Arrangements for completion of the encyclopedia and its publication "in four to five years" were made at a conference by three principals involved in the project. They are: Dr. Carl Lund-Quist of Geneva, Switzerland, LWF executive secretary; Dr. Julius Bodensieck of Wartburg Theological Seminary here, editor of the international reference work; and William Gentz, assistant manager, Augsburg Publishing House, Minneapolis, which will publish the encyclopedia.

Launched at the LWF general assembly in Hannover, Germany, in 1952, the reference work under present plans will comprise five or six volumes, with articles contributed by some 750 scholars throughout the world.

### PR HANDBOOK PLANNED FOR LUTHERAN PASTORS

Work is now underway on a Pastoral Public Relations Handbook, designed to help the Lutheran clergy in dealing with the press, radio, and television.

According to the report of the National Lutheran Council the handbook will be prepared jointly by the Division, the Department of Press, Radio and Television of the United Lutheran Church in America, and the Department of Public Relations of the Lutheran Church—Missouri Synod.

The Rev. Philip A. Johnson, executive secretary of the NLC Division, will edit the handbook, with qualified persons in the various fields contributing chapters.

Among the materials to be provided will be guidelines and suggestions for the pastor in the preparation of programs for his local broadcasting stations. It is hoped that such assistance will enable the pastor to secure and utilize public service broadcast opportunities.